the right, it is to the left, it is all tN?." Then follows an exposition
in which the Infinite is seen as ‘I / "I alone am below, I am above,
I am behind, I am before, I am to the right, I am to the left, I am all
this." Then follows an exposition in which the Infinite is identified
with the Self. [1] The Self alone is below, the Self is above, the Self is
behind, the Self is before, the Self is to the right, the Self is to the
left, the Self is all this. One who sees thus, thinks thus and under-
stands thus, loves the self, revels in the Self, enjoys the company
of the Self and rejoices in the Self. He becomes *svavaf,* self-ruled ;
lie becomes independent in all the world. While those that know
otherwise are ruled by others and live in perishable worlds. And
they become dependent in all the worlds."

What is most important in *bhakti* is that the true character
of the *Sadhya,* the real object of worship and aspiration, should be clearly grasped. It is therefore most essential that in our strivings after the *true bHakti,* we should see that
it is the Infinite such as has been described above by *Rishi*
Sanatkumam and not any finite object, however attractive,
that is always before us.

Incidentally I may add that this *Namda-sanatkumara Samvada* constitutes the basis of the teachings of all advaitic
philosophers of even modern times, as for instance, witness
the following exhortation of Maharishi Sri Venkataramana
of Tiruvannamalai to his disciples :

" It (the Self) is the easiest Thing to obtain. The *Self* is always
tt you, around you, and everywhere. It is the substratum and
support of everything. ' You are experiencing the *Self* and enjoying *It*

every moment of your life. You are not aware of it because your mind is on things material and thus gets externalised through your senses. Hence you are unable to know *It.* Turn your mind away from material things which are the cause of desires, and the moment you withdraw your mind from them you become aware of the *Self* or //. Once you experience the *Self,* you are held by *It* and you become *That* which is the *One without a second."*

As a necessary corollary from the stress laid on the Personality of God in the Sveta3vatara Upanishad, tho Rishi insists on *Bhakti* in addition to knowledge as the means